

The Fruit of Faith

By Rev. James M. Gray, D. D.
Dean of Moody Bible Institute, Chicago

TEXT—Therefore being justified by faith, we have peace with God through our Lord, Jesus Christ.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

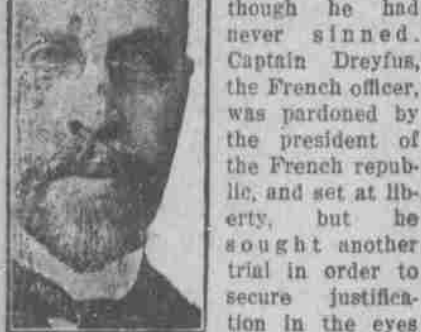
And not only so, but we glory in tribulations also: knowing that tribulation worketh patience.

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Romans 5:1-5.

I. The first fruit of faith is justification, which means not only that the believer is forgiven of his sins, but that he is regarded in God's sight as though he had never sinned.

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of France and the whole world. He demanded it, however, on the ground of his innocence, while the Christian believer receives it as an act of free grace on the ground of Christ's work in his behalf.

Speaking With God and the Peace of God.

II. "Being justified by faith, therefore, we have peace with God." This is the second fruit of faith. The apostle does not say we have peace "of" God. The one is a condition, the other an experience of that condition. The moment a man accepts Jesus Christ as his Saviour, he comes into a state of peace with God, where all enmity is put away, and he is no longer abiding under wrath or condemnation for his sin. It may take him some time to realize or apprehend this through the weakness of his faith, but it is a fact nevertheless, and the sooner he grasps it by faith, the sooner will he come to experience it, and know the peace of God which passeth all understanding.

III. But as the result of being justified, the believer not only has peace with God, but "access" unto God, as the apostle says. Sometimes when we "make up" with a man after being at variance with him, we try nevertheless to keep him at arm's length. Not so in the case of God's reconciliation to us. He permits us to come into the closest friendship and fellowship with him in Christ. It was as though he invited us to sit down at his table and break bread with him. We are now entirely at one with him.

Reasons for Rejoicing.

IV. And not only have we access, but "rejoicing." There are three things for the believer to rejoice in. In the first place, he rejoices "in the hope of glory." That is, in the hope of seeing God's glory in the face of Jesus Christ when he shall be revealed again, and the hope of entering into that glory and partaking of it as one of the redeemed ones.

In the second place, he rejoices "in tribulations also," because as the apostle teaches, the tribulation through which a Christian passes enlarges his experience of God as his comforter and deliverer.

This experience assures him of God's love for him and contributes to the quickening and strengthening of his hope concerning the greater comfort and deliverance that is to come. I am a millionaire and promise you a hundred thousand dollars at a certain time, and also promise to help you out of every financial crisis which may overtake you in the meantime. Now such financial crises come to be regarded by you as blessings in disguise if I keep my promise every time. In other words, the fulfillment of the minor promise on each occasion furnishes an additional evidence of the ultimate fulfillment of the major one. This is the meaning here.

V. Finally, the true believer comes to rejoice in God himself, for to the verses of our text we may add the thought of verse 11, which teaches that truth. This is the acme of the experience of the justified state, when we are no longer occupied with the gifts, but the giver. The love of God for us is so shed abroad in our hearts as more and more we trust in him, that we are no longer absorbed in the blessings he bestows so much as we are absorbed in him. We come to love him at last not for what he gives but for what he is.

These are some of the blessed fruits of our faith in Jesus Christ. Who would not covet them if they are real? Who would not desire to be right with God, to be at peace with him, to have conscious access unto him, to rejoice in relationship with him every day?

But why not try if they are real? Why not "taste and see that the Lord is good?" Why not in the quiet of your heart just now, receive Jesus Christ as your Saviour, and ask God to give you his Holy Spirit to make these things real? God will hear this prayer as you keep asking him, for he loves and wants to bless you in his Son.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute of Chicago.)

LESSON FOR MAY 26.

TRUTHFULNESS.

LESSON TEXT—Matt. 5:33-37; James 3:1-12.

GOLDEN TEXT—"Putting away falsehood, speak ye truth each man with his neighbor; for we are members one of another."—Eph. 4:25.

In this lesson Jesus makes a still further application, or rather gives us another illustration of the righteousness of his new kingdom, which must be greater than that taught by the Pharisees. We have studied the sacred relations of the righteous life, now we are to consider the matter of truth. We have first a paragraph from Jesus, then an ethical teaching and application from the writings of James the apostle.

Under the old law men swore by heaven which is God's throne, by the earth which is his footstool, by Jerusalem which was his peculiar chosen city. They swore by the head and yet they could not change one hair white or black. Jesus contrasts all of this with his new kingdom in which absolute simple veracity in our speech is all that is to be required. This makes all oaths profane. When men live in these new relations, with this new consciousness of God they will speak the truth naturally and of necessity. To such there will be no need for any form of speech or oath, for the simplest, plainest speech will be the only necessary and the altogether satisfactory medium of giving and of creating assurance. How about oaths in court? Jesus is speaking to the members of his new kingdom. Between them yea and nay is sufficient, but as between them and others we must adjust ourselves and therefore we do not read into this any admonition not to take an oath in court.

Should Be Swift to Hear.

"Be not many teachers." We now turn to a paragraph from the Epistle of James which has its peculiar value and interest as showing the difficulty of mastering the tongue. In the church of Christ there must of necessity be a great many more disciples (learners) than teachers. Every man should be swift to hear, but the position of teacher carries with it such a burden of responsibility that no one should audaciously assume it, see Eph. 4:11, etc. With this responsibility is also a correspondingly heavier judgment if we stumble. He that stumbles not in teaching, in the use of his tongue, is indeed a perfect man and one that is able to bridge the whole body; to guide the ship of life, of state, and of the church, amidst the fiercest storms.

"The tongue is a fire." It is indeed for it inflames with anger the whole body, the family, society and the nation. History is ablaze with the conflagrations that are a consequence of untimely words and of unbridled tongues, Prov. 15:1, etc. The tongue giving utterance to the thoughts of the heart (for out of the abundance of the heart it speaks), will inflame lust, wither purity and consume strength. It fires jealousy and burns the sweet bonds of friendship. It will sever the ties of home, burn away the foundations of character, of commercial integrity, social purity and destroy the bonds of civic righteousness. It is indeed "a world of iniquity among our members." Let us quote from Dr. H. A. Torrey: "The fires of hell are kindled by idle words that set men thinking wrong about God and sin and Christ and the Bible. Men usually careful in handling fire are careless about the tongue. Whence come the words that inflame the imagination and the passions? Whence come the words that undermine faith and the credibility of the Bible? If any man question James' words that 'the tongue can no man tame' he has evidently never tried it himself." This does not mean, however, that the tongue can not be tamed, for what is impossible with man is possible with God. James draws a frightful picture of the unfamed tongue and of its evil consequences.

Profane Men Classified.

"These things ought not to be." No more can a fountain yield fresh and salt water at one and the same time, or a fig tree yield olives, than for a Christian to bless God and with the same tongue curse his fellow men. Not only is it unkind but it is unchristlike. Sarcasm means literally "to tear flesh like dogs," the character's whip tore the flesh, so we use the tongue as a lash, biting the sensitive spirits of men; verily these things "ought not to be." Phillips Brooks said, "Tell me the words a man uses and reproduce his tone of voice and I'll tell what sort of man he is."

It is a literal fact that the truthful man is he who usually exemplifies all other virtues and we cannot emphasize too strongly that no gentleman swears. Profane men are of three classes; those who are thoughtless, those who are ignorant of language and have a paucity of expressions at their command, and those who use profanity to emphasize a lie, and generally the greater the lie the more and stronger the oaths. We must not forget, however, that by our silence we may bear false witness and that a positive obligation rests upon us to speak words of praise.

THE GOVERNOR'S OFFICE

Indications That There will be a Field of Candidates.

Last Monday's Tennessean and American contained the following:

That the democratic nomination for governor will be eagerly sought and by a full field is indicated by the rumors going the rounds of political circles. Already several candidates have cast their hats into the ring, and it is believed that several other sky pieces are about ready to take the flight toward the arena.

Owing to the fact that a republican at present fills the chair of state, the race is looked on as an open one. This very fact will make it the more strenuously sought. A number of young politicians have reached the conclusion that the opportunity is a good one for new blood, while several members of the old guard are also pleased with the prospect.

The announced candidates to date are: Gen. Walter Faulkner, of Lebanon; Senator John R. Neal, of Rhea Springs; W. R. Crabtree, of Chattanooga; Thos. J. Tyne, of Nashville, and Hon. Thomas Lytle, of Murfreesboro. Among those mentioned as possible candidates are: Hon. Austin Peay, of Clarksville; Attorney-General Matt Whittaker, of Chattanooga; Col. Tyson, of Knoxville; ex-Governor Benton McMillin, of Nashville, and Mayor Sam Heiskell, of Knoxville.

The fight for the senatorial toga will probably be between ex-Governor Patterson and ex-Governor Frazier. In the event that ex-Governor Frazier does not qualify for the struggle, it is predicted that ex-Governor McMillin will be the opposing candidate. It is not considered likely that both ex-Governor McMillin and ex-Governor Frazier will oppose Mr. Patterson.

There are other candidates who may qualify for the less important offices that will be contested for, but no announcements are expected until after the meeting of the state committee Saturday.

Chamberlain's Stomach and Liver Tablets will clear the sour stomach, sweeten the breath and create a healthy appetite. They promote the flow of gastric juice, thereby inducing good digestion. Sold by all dealers.

Lennie Lue Wilson.

On Thursday morning, May 9, death visited the home of Elmer and Mollie Wilson and claimed for its own their only daughter, Lennie Lue. It was not an unexpected visitor, as mother and father, friends and loved ones had been watching the little life ebb slowly away for more than a week. Lennie was only 18 months old but it seemed that in this short time she had won a great multitude of friends. Night and day, for nearly two weeks, not only her own people, but many of the neighbors watched the great struggle between life and death, and it seemed almost a miracle how the young and budding life withstood the ravage of disease.

"And still a glint of the steel-grey eye Told of a spirit that wouldn't die."

But death won. And we who loved her so much have but to bow our heads in submission to a greater will than that of our own. We feel a great sympathy for the mother and father, as it will be so very lonely with Lennie not there. But the Savior wanted her with him, and we should not forget that while on earth he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

AN UNCLE.

A touch of rheumatism, or a twinge of neuralgia, whatever the trouble is, Chamberlain's Liniment drives away the pain at once and cures the complaint quickly. First application gives relief. Sold by all dealers.

Atwood News.

The little town of Atwood is very quiet. A news gatherer here can find but little material to work with. The farmers are hard at work trying to "make up for lost time." Berry pickers are getting in returns for their berries and it seems that they are getting anywhere from one dollar down to a statement of the amount of freight due.

We hear a little politics discussed occasionally on our street corners, but everything is very harmonious and nothing of much interest is talked of. Partisan politics is about the poorest subject for men to wrangle over. If they would study questions which are of interest to our state and national government, and discuss them strictly upon their merits alone, instead of arguing about some man who has hatched up a scheme by which he can ride into office, we would not need so many sermons on "harmony."

Buse Bryant and Miss Hattie Guilkey, who live a few miles west of town, were married by Bro. John Bryant, Sunday, May 19. These young people were secretly married a few weeks ago, but as there were no witnesses they became uneasy as to the legality of the ceremony, and decided to have the knot retied where anyone could see. Their friends wish them much success.

Several of our Atwood boys and girls, who had about finished the school work at Atwood, cast their lot with other schools during the past year, and all did creditable work.

Willie Marchison, who was at Laneview, Tenn., came home with a beautiful Bible, which he won for making the highest grade in his class. Warren G. Belew certainly deserves the blue ribbon for his record at Castle Heights. He did excellent class work, was a leader in his society and in the Y. M. C. A.; was the winner in the joint debate between the two societies; won a gold medal for oratory, and represented his school in the declamatory contest at Vanderbilt, being chosen as one of the nine best speakers from the thirty colleges represented there.

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Tennessean and American
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